

**THE
FAMOUS
SAYINGS
OF
MAX
STIRNER**

Reprinted from Redbeard's Review



The Philosophy of Power boldly proclaimed. The good old religion of fate and gold – the logic of our great forefathers – glad tidings of great joy for the well-born and the strong – the iron gospel of Odin and Thor revindicated – the lordship of the cross of steel – the heroic ideal of Mars and Jupiter versus the tearful ideal of Calvary.

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(Intellectual forerunner of Nietzsche.)

“**THE SAYINGS OF STIRNER**”. Reprinted from REDBEARD’S REVIEW (Lond). A condensed summary of Stirner’s root and branch philosophy. Gives all of Stirner’s best arguments for popular instruction and reference in a nutshell.



THE SAYINGS OF STIRNER

(Translated from “Der Einige”)

“He who has power has right.”

“Property is a victory.”

“If you can you should.”

“My will is my reason.”

“Our Atheists are pious people.”

“If it is right for me, it is right.”

“Set no glittering hopes on institutions.”

“Liberty of the people! That is not my liberty.”

“One must uphold and assert himself against the world.”

“At all times every man uses as much force and power as he possesses.”

“Not to every man is that a limit which is a limit for the rest.”

“The poor are to blame for there being men of excessive wealth.”

“Of what use is it to a flock of sheep that no one abridges their free speech? They keep on bleating.”

“Of what use is freedom to you that brings in nothing?”

“Might goes before right; and it does so by absolute right.”

“I must rise in revolt to rise in the world.”

“Either the club conquers the man or man conquers the club.”

“Lamenting and petitioning only shows the confirmed beggars.”

“It is precisely among cultured and intellectual people that fanaticism is at home.”

“The Chinese are totally buried in precepts, and we Europeans are much about the same.”

“He who wants much and knows the right way to get it, has at all times taken it to himself.”

“The men of future will fight their way to many a liberty we do not even miss.”

“The State rests on slavery of labor. If labor becomes free, the State is lost.”

“Liberalism would give to me what is mine – what is already mine – what has always been mine.”

“As the Individual is the whole of the nature so is he also the whole of the species.”

“Everything over which I have ‘might’ (which cannot be torn from me) is my property.”

“The tiger who assails me is in the right, and I who strike him dead, am also in the right.”

“He who has the might has the right. If you have not the former, neither have you the latter.”

“Whether I am right or not, there is no judge but myself.”

“Condemning a man to machine-like labor amounts to the same thing to him as slavery. If a factory worker must tire himself to death, eight, or ten, or twelve hours a day, he is cut off from becoming a complete man.”

“As long as respect is commanded even for one spiritual essence or alleged sacred truth, speech and press must be enthralled in the name of that essence or truth.”

“The discoverer of a Great Truth well knows that it may be useful to other men, and as a greedy with-holding would bring him no enjoyment, he communicates it.”

“Property... The Communist affirms that the earth rightfully belongs to him who cultivates it; and its products to the producer; but I think differently, that the earth belongs to him who can take it - or who does not let it be taken away from him - i. e. does not let himself be deprived of it.”

“Whether what I think and say is Christian, that is naught to me, nothing whatever. Whether it is human or inhuman; whether it is liberal or barbarous that is not the question. What do I care with regard to these adjectives! It is my thought; that is to say, it is ME. That is sufficient.

“Every argument and every movement made for liberty of the press is already an insurrection, conscious or unconscious. Philistine halfness will not confess this to itself, until with a shrinking shudder it shall perceive what happens to men who think the liberty of the press is a reality.”

“The State does not permit me to attain my full value. It crowds me down. It attains its own value by depriving me of mine. Its ultimate purpose is not my welfare, but to get some profit to itself out of me; to exploit me in fact: to use me up.”

“One is free in proportion as one is strong.”

“I say, liberate yourself insofar as you CAN, and you have done your part; for it is not given to every man to break through all limits.”

“Before ‘Things Holy’ people lose all sense of power and all confidence. The ‘Sacred’ weakens them. They occupy a powerless and humble attitude towards it. Nevertheless nothing is really sacred in itself. Its alleged sacredness is created by ourselves. It is a phantom of our own making.”

“In ‘the Christian Age’ we are living. We are in it. We cannot escape from it. It surrounds us. And those who are most opposed to Christianity, who feel most resentful about it are the very ones, who are most zealous bringing to pass its final completeness.”

“The God who ‘is love’ is an over officious god. He will not leave the world in peace but wants to make it ‘better’ than it is. As St. Athanasius said: ‘*God became human to make men divine*’. He puts his hand in the game everywhere. He won’t leave us alone. His ‘fatherly care and love’ deprives us of all independence, all self-respect.”

“But only look at that High Personage who cares so benignly for HIS people. Is he not unselfishness incarnate! Does he not sacrifice himself hourly upon the altar of his people’s welfare? Oh, yes, ‘for his people’s welfare’. How nice it sounds! But show yourself NOT HIS, but your own and what happens? For daring to back away from his Egoism you will be discriminated against or cast into

prison. This High Parsonage has set his mind on nothing but himself: his own welfare. He is to himself the unique one: the all in all. He cannot tolerate you or any one who would not be one of 'his people', i.e. who would not belong to him."

"He who teaches you unselfishness, contempt of self is your seducer. He is your foe."

"The 'general welfare' may exult aloud while I must lay down like a whipped dog."

"The Christian way of viewing things has gradually stamped honorable words into dishonor. Let us bring them back to honor again."

"As long as you believe in 'the truth' you do not believe in yourself; you are a servant – a serving man that is to say – a religious man."

"The State's behavior is Violence, and it calls its Violence 'Law'. The state practices violence always, but the individual is prohibited from doing so."

"In an age imbued with 'Error' some there be who always derive profit and advantage therefrom, while all the rest have to suffer therefrom."

"The State and Impoverishment are one and the same. They both grow out of each other. The one results from the other."

"You long for 'freedom' you peoples! Fools that ye be. If you took might to yourself freedom would come racing to you."

"It is possible that I can make very little out of myself; but that little is everything, and is better for me than what I might allow to be made out of me by the power of others."

"Improving and reforming things, is the madness and mongolism of the European. Thereby he is perpetually setting up again (as new) what already exists."

"Defend yourself and no one will do you any wrong. He who would break your will has you yourself to deal with. He is your enemy. Deal thou accordingly unto him."

"A man covers his booty with his shield: thus it becomes property: HIS property."

"My ego is the only thing which is of absolute value to me. The condition of humanity does not interest me. I do not sacrifice anything to alleged brethren. I use them only."

"The difference between Catholics, Protestants, Mohamedans, Mormons, Jews, Buddhists, etc., etc., is a mere ecclesiastical squabble – a wrangling of priests."

"You alone are 'the Truth' or rather you are more than 'the Truth.' Truth is nothing at all before you yourself. For me there is no 'Truth' because to me there is nothing MORE than me."

"Therefore turn to your own selves rather than to your false idols and shibboleths. Bring out from within yourselves what power is THERE. Bring it to light and to activity. Bring yourselves to revelation."

"Communism, which assumes that men have 'equal right' by nature, contradicts its own proposition, till it comes to this, that men have no 'rights' of any kind by nature."

"Look upon yourself as possessing more and greater power than others credit you with, and you will have more and greater power. Regard yourself as more and you will be more."

"The young are driven through the schools to learn the old sing-song. When they have it by heart then they are declared of age. The young are of age when they can twitter like the Old."

“The thought, the ideal of the benevolent state passed into all hearts and awakened enthusiasms. To serve it, to obey it, to lie for it to fight for it, to sacrifice for it (this mundane God) became the new divine obedience and holy worship.”

“The State may shine gloriously while in the background I starve .”

“The manual laborers have a most enormous power in their hands. Should they once become conscious of that power and use it in a business-like way, nothing could withstand them. They need only to stop laboring. Appropriate the products of their own labor to their own use, and enjoy it. This is the instinct that moves the labor disturbances we see here and there.”

“Just observe the nation that is defended by devoted patriots. The said patriots fall in bloody battle (or else in the daily fight with hunger) but what does the nation trouble about that? By the manure of their corpses it comes to its bloom, its flowering. The individuals have died for ‘the great cause’ whereupon the nation sends some words of thanks after them, and has all the profit of it. I call that the Egoism that pays.”

“Catholicism dragged its devotees before the evil tribunal of Ecclesiasticalism. Protestantism haled them into the gloomy court of arbitrary biblical interpretation. Politics brings them before its glowering department of justice. Rationalism would indict them at ‘the bar of Reason.’ But wherein is a man bettered if he is always to be judged? What does he gain if his jurors and judges and jailers merely change their uniform and names?”

“The monarch in the person of the crowned ruler had been indeed a paltry monarch, compared with this new monarch – the ‘Sovereign Nation. This new royalty is a thousand times severer, stricter, more consistent. Against the new monarch there is no longer any right or any privilege of any kind. It becomes Everything. How limited an absolute king of the ancient regime looks alongside of a modern government! The liberal revolutionists effected the transformation of limited monarchisms into absolute monarchisms.”

“My freedom becomes my own absolutely when it is also my might.”

“A religion, a government a fatherland, a family, a country, that does not know how to acquire my voluntary love and good will, I myself am not obliged to love. I need not love it because I myself am myself and fix the price of my ‘love’ at my pleasure, because it is mine: it is my own.”

“The state cannot give up the claim that its laws and injunctions are consecrate and holy. Thus in the eyes of the individual ‘government’ takes on the nimbus of a consecrated saint... So that he who transgresses its absolute commandments is regarded as if he were fighting against a Deity’s commands. This view, remember, was once widely affirmed by ‘the church.’ If the church had its ‘deadly sins’ the government has its ‘capital crimes.’ If the one had heretics and infidels, the other has rebels, criminals and traitors. But will the sanctity of the state not fall also like the sanctity of the church? The terror of its laws, the reverence for its courts, the drear humility of its contributing taxpayers, will this remain for ever? Will the brow of that Holy Saint be some day stripped of its glittering halo?”

“I behold how men are fettered in gloomy superstitions by a swarm of priest-invented phantoms. To the extent of my powers, I partially draw aside one corner of the curtain and let a flash of daylight fall on the nocturnal spookery. What is it that inspires me to do this? Is it my ‘love’ for you? Not at all. I write because I want to secure for my own thought an existence in the world. Even if I foresaw that these thoughts of mine would deprive you of your rest and peace – even if I

perceived coming the bloodiest of wars, and the downfall of empires and generations of men springing from this seed thought, I would nevertheless scatter it as widely as I could.”

INVESTIGATE YOURSELF

Reprinted from Redbeard's Review -

EVERYTHING THAT IS GOOD IN MAN is associated with his fighting qualities, and he who has no fighting qualities is not a man, even though he looks like one. In fact, it is man's fighting powers that make him what he is. These fighting qualities are manifested in hundreds of different ways, according to the breed and character of the individual.

Why then should we suppress and defame the highest and holiest and most virile of masculine forces? Why should we declare that the virtues of tranquility are nobler than the virtues of combat? What reason is there in this? The argument for “peace on earth” is without logic, without reason and without justice. It is at enmity with every man whose prosperity has still to be won.

Is not all life a battle for bread? How can we ever get lands and women and gold, if we must not fight for them? What madness therefore to condemn the struggle for existence? Rather should we glorify it and raise it to the highest pinnacle of honor — deify it in fact.

For the man who is rich to proclaim the alleged glories of peace is natural enough. A rich man is a victorious man and all his material interests lie that way. Is not the “keeping of the peace” a protection to him? Does it not guard his hoards?

On the other hand, when a man is “not prosperous” he should persistently develop and mobilize all his combative qualities. He should be a warrior. Night and day he should study how to rise and shine. He should look upon the world (and all its contents) as an oyster to be opened. Battle should be his religion and victory (at any price) his god.

The whole philosophy of Christianity however is positively adverse to this, that is to say, to all that is for your good. It does not seek your evolution. It seeks your repression. It wars cunningly for the status quo. It keeps you down. It would make a menial of you, and perhaps it does.

Ask yourself — are you a winner in the struggle for existence. If not, why not? Why are you a failure? Why are you so helpless and suppressed? Why so inefficient? What is the matter with you? Where are your fighting qualities? Have you really got any? If so, why do you permit yourself to be crushed and broken?

Go — investigate yourself.

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A MONUMENTAL WORK

“Der Einzige und sein Eigentum”

The book that inspired Schopenhauer, Bismarck, Emerson, Bakunin, Thomas Carlyle and Nietzsche.

Max Stirner's great Work **“The Ego and His Own”** is at last accessible to English readers. More than half a century ago this book was born. A conspiracy of silence and fear killed it for a period. The lords of the book world strangled it. Scarcely any knowledge of its far reaching concepts ever reached out side a small ring of scholars. To them it was an inexhaustible gold mine of magnificent affirmation and bold deduction.

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THE INVENTION OF GOD

Its Egoistical Origin and Nature

After conceiving the idea of God in the abstract, man could not rest satisfied, but must needs seek to know the unknown and make definite the indefinite. It annoyed him to have always in his mind a sense of mystery — to be haunted by a huge shadow, the form and nature of which he could not even guess. This first conception of God was of an impersonal being, indefinite in form. Now he began to feel, but vaguely, that it would be better and more comfortable to his understanding if his God were personal and of definite form. Comfort of mind is as essential to man as is comfort of body. To make his mind comfortable on the subject he endowed God with a personality and with a definite form. Having invented God, he thought, perhaps, that he had a right to do as he pleased with God.

Let us see how he accomplished this fact of endowing his God with personality and form. Knowing what an egoistical creature he was, we can make a very good guess as to how he managed it. It was something in this way. He said, “My soul is from God and is part of God. Therefore the nature of God must be as the nature of my own soul. Only he is greater and more powerful. As to his form, it must be very beautiful, something like my own, in fact. Ah! I have it! When God made our bodies of the earth, he made them like himself. His own shape was the most beautiful thing he could think of. That was why he used himself for a model in making us. God is very like us in appearance, only he is bigger and a trifle more beautiful, and stronger.

You will notice that in endowing God with a personality, man gave him his full share of egotism.

The Egotism of God is phenomenal.

We find it somewhere in the Holy Bible (which men have a habit of looking upon as the Word of God) that God made man in his own image. My own conclusion, which I have already given, amounts to the exact opposite of this, namely, that man made God in his own image.

I think I have been sufficiently clear upon this point, that when man granted God a form he could think of nothing better than the form in which he happened to find himself; and when he granted God a personality it was simply that personality which he felt to be his own.

In inventing God man gave himself a certain amount of egoistical satisfaction. In endowing God with attributes in the manner I have tried to explain he satisfied his egotism still further. In making God like himself he glorified himself. Self-esteem is a man’s mental and moral food: self-glorification is like wine to him. This is why men cling to the personal Deity in spite of knowledge

and reason. They cling to the glorified self. Knowledge and reason might prove to them that the real self — what they deem the little self— is the only self. They like the idea of the magnified self, the glorified self, better than so, instinctively, in this particular matter, knowledge and reason ignored.

Every believer in the personality of God unconsciously glorifies himself. He throws out a magnified and idealize picture of himself — himself as he could wish to be, immeasurably greater and stronger, with all his conscious weakness gone from him, but at the bottom the same man. He looks on the picture with admiration, which, as he appreciates more and more the grandeur of it, grows into adoration. At last he falls down and worships. But he is not worshipping God: he is worshipping the ideal of himself, which he calls God for want of a better name.

Not long ago I came across quotation which seems to support this a statement of mine. It is a fragment of a dialogue, and is apparently taken from a play called "The Idolator," concerning which, I can learn nothing beyond what this fragment tells me. The dialogue is between a Christian and a Pagan, though I take it the word Pagan means here not a worshipper of idols, but a philosopher. The subject of the Dialogue is God. I do not give the whole of the quotation as I found it, but merely, the latter part of it, which bears directly upon my reasoning, and runs thus: —

Christian: "Is not His glory my glory, for lo! He dwelleth in me, and I in Him?"

Pagan: "Even so. Thus hath ever been, O worshipper of thine own soul."

If we look, cursorily, at a few of the great religions of the world, chiefly those of the ancient world because they stand out plainer to us, being so far away that their vastness is lost in the perspective of time, and the outline has become clearer and more measureable to the understanding, we shall have some confirmation of this idea that God-worship at the bottom is unconscious self-worship.

The old Jewish conception of God is perhaps the most familiar to us, because it is embodied in the Old Testament, a book most of us, if not all of us, were taught to look upon with superstitious reverence as the only revelation of God, a knowledge of which was supposed to be indispensable to our happiness and virtue.

Here we have the Jewish conception of God; and it is easy to see that the Jewish God is, in himself, Jew, with all the national characteristics strongly developed. Great stress is laid upon his sense of justice; and little or nothing is said of his generosity. He is slow to anger; but if his anger is aroused he is a terrible fellow to deal with. He nurses his enmity, and will be revenged upon his foe if he waits until the millenium. He is jealous of his power. His first commandment is "Thou shalt have none other God but me". Above all things he is narrow. He has his own particular people (the Jews), and all the rest of the world as dirt beneath his feet. The Jews must flourish; all other peoples must, if it is necessary, be sacrificed to their well-being. His one great passion is race prejudice.

These characteristics are Jewish to the core. Taking the Jews broadly as a nation, even to-day, they are as their God was supposed to be in the days of the patriarchs. They have changed outwardly, but inwardly, after thousands of years, they are unchanged. One of the characteristics of their God is immutability. He does not change. In this also he like his own is particular people. They are immutable as race. They do not change. Its because of their narrowness and race-prejudice. —
Sirfessor Superight.

Exploitation is the First Law of Progress.

— Malfew Seklew

